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A large line of Caskets, Coffins and Undertakers supplies always on hand. All calls given prompt service.

REMINISCENCES

Of College and College Life Fifty Years Ago.

In previous articles something was written about how subdued and serious were my feelings upon entering upon my theological studies at the Hampton Seminary. How politely a "grave and reverend" senior showed me the way to the rubbish room on the third story of the main building west to select an outfit for my room, and how I heard peals of laughter upon his return to his own room on the lower floor, when I lost all confidence, feeling that I was facetiously unbecomingly. I turned to Turner Wilson, Prof. S. B. Wilson's ginger-bread complexioned and

limber jointed and oily tongued servant, whom I met in my confusion on the middle stairs. He treated me nicely, and with his advice and assistance I soon had a room of my own, and in which I became a practical hermit for the time being, until I could find out how matters were.

It was quite embarrassing to be waked up from dreams of peaceful seclusion where for three years at least I might bid farewell to a frolic and tricky world, and to find so soon that in passing from college to seminary I had changed the place but had to keep a lookout for sportive wiles.

Matters were moving with much tranquility along the Media via elsewhere alluded to when a pebbly ripple on the placidity of things seemed to have been occasioned somewhat in this manner: During one of the recitations Matthew 12:22-24, some one asked that time Jesus answered and said, I think thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes, etc.

One of the juniors ventured to inquire where to place the emphasis of thanksgiving: On concealing these things from the wise and prudent, or for revealing them to babes? The discussion in class so mystified the inquisitive junior that he sought relief by writing to his former college professor, one of the noted Greek scholars sent out by the University of Virginia, and this somehow leaked out and did not help matters pleasantly.

Then, too, while this Greek ferment was effervescing the same junior in the theological class, while the subject of faith was under consideration, with marked humility of manner, requested a critical interpretation of what Paul meant by saying: "For we walk by faith, not by sight." The point made was this: Does walking in this verse mean a way of living or Christian deportment, or does it refer to some opinion or doctrine attained or established by a course of reasoning on things revealed? What suggested the inquiry was the apparent fact that the term "peripatetics" is derivable from the word rendered walk in King James' version. The venerable professor, now of memory more blessed than most of his contemporaries, seemed almost overwhelmed with surprise at the idea that "walking by faith" should be suspected of having the remotest allusion to anything savoring a process of philosophic reasoning.

All the authorities respected by the professor went to show that walking by faith meant Christian deportment first, last and all the time.

Now, too, about this unseasonable time, as it were, all things considered, this same speckled bird of a junior, in leading the morning devotions of the seminary, in due course, as was then the custom, prayed with some manifestation of earnestness that our loved school of the prophets might be providentially guarded from all teachers prone to darken

counsel with words without knowledge.

The rosult was that for weeks successively emphasis in prayer offered in class or chapel exercises, seemed placed on scriptural expressions like these: "This is the way walk ye in it," "Inquire ye for the old paths and walk therein that none might become fools, though esteeming themselves to be wise, and that none might esteem themselves to be something while really they are nothing." Then moreover in sermons and lectures, the faintest tendency to the spirit of rationalism so called, was severely reprehended, and students were warned at the peril of shipwrecked faith to avoid the dread contagion of rationalism.

The junior in question however seems to have been decided to be a somewhat negative non-committal character and if he would do himself no good he could not do any harm by any of his questions or prayers.

During the chapel exercises that unseasonable notorious morning, the 27 Psalm was read, which the leader designated as the seminary student's psalm and commented briefly on the words: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in his temple."

From that time on that Junior for the most part has been curbing himself as best he could. A few times he has presumed to speak out in meetings, but his experience has been such that he has lost all respect for any theological watch-dog, whose zeal impels him go close to the metaphorical white horse heels as to get his brains kicked out.

leaving the Seminary was ordained since, titled by Lexington Presbytery, and assigned service in the counties of Bath and Highland, Va. Most of his field had been virtually fallow ground, for ten years previously. His entire ministerial service for forty years, has been a somewhat sine titulo affair. His name seemed entirely wanting in all adhesive properties for seminary fardels. However much he may have deplored this deficiency in years gone by at present he appears rather proud of his affiliation with that conspicuous sinetital minority of whom the public at large seem to be taking special notice as the marvelous twentieth comes into evidence with all pervasive search lights and balances critically poised.

Very soon after the joy for in question became a member of Presbytery, he presumed to speak out in meeting in the way of reading and explaining a preamble and resolution looking to the employment of seminary students, dividing vacations as assistants of pastors or supplies for vacant congregations under the direction of the home missionary committee.

There was no Presbyterian precedent for this, but the paper referred to proposed to make it Presbyterian by putting it upon the docket of Presbyterian proceedings. The paper was referred to a special committee, and by the time it was reported it was scarcely recognizable by its promoter. Nevertheless the main purpose was approved and adopted, and ever since that time, Seminary men have had all the authorized vacation service they could reasonably wish for. Previously Seminary men put in their vacations colportaging for publishing societies, clerking sometimes in stores, but largely aimlessly visiting and flirting with the "daughters of Zion," they often making themselves, or the devout maidens quite unhappy with long deferred hopes.

At the Virginia Synod in Norfolk in 1876, that same Junior made another effort to be heard in meeting, pleading for special evangelistic recognition to be accorded to his kinsmen according to the flesh, the mountain whites of West Virginia, with something of the zeal and consecration manifested for the mongolians of the remote Orient, and the people

swarming the banks of Africa, "sunny fountains." His plea was that while the one ought to be done the other should not be left undone as it had been, or was at that time. It might be added by way of parenthesis that the recognition implied is not what it ought to be even now.

It has not been very long since the Hon. Abram S. Hewitt sent out his thrilling appeal for peace between hostile capital and labor. By common consent he is to be regarded as one of the most earnest up to date statesmen of this day. In appeal he says: "If the same spirit of sacrifice which has sent our missionaries into every heathen land had been shown in the coal regions, and the same efforts had been made to establish and maintain the school house, the church and above all the Sunday School, if the hospital for the sick, and the comfortable refuge for the unfortunate, had been carefully provided, if reading rooms and night schools and national places of amusements had from the outset been maintained for a growing and restless population, the coal regions today might have been a paradise on earth instead of a disgrace to civilization." For fear of tediously trespassing on space and time allotted me for this article, I will seek to conclude by briefly referring to a person who frequently came my way during the Seminary course, Dr. Wm. H. Foote, the Romney, W. Va., Historian of Presbyterianism in the Virginians and North Carolina.

In my opinion he was a phenomenal character of that day and generation. By some he might have been pronounced a personality of genius, and who would not have pronounced him a genius as the term is ordinarily apprehended. But if Carlyle's definition of genius be regarded that genius is simply the talent of putting forth infinite pains in historical research, observing, and interpreting current events, then Dr. Foote was endowed with genius. He put forth infinite pains in the effort to interpret and promote certain phases of civil and religious theories relative to Presbyterianism, as represented by the Seminary and its fostering synods.

It would require several issues of the Pocahontas Times to contain all that I would like to write about this phenomenal man.

Early in my Seminary course there was a golden Saturday with me upon receiving a letter from Dr. William S. White, the Lexington pastor, wherein my attention was urgently called to the 14th verse of the 25th Psalm: "The secret of the Lord is with them that fear Him, and He will show them his covenant." I have it labeled as Dr. White's golden text among memory's choice treasures.

In the course of nearly a half-century's reflection my mind has so opened up to its significance that at times I have felt lost in amazement, as it were, at its stupendous comprehensiveness. It appears from the tenor of the Psalm that it is God's way as to confidential friends to reveal His purposes to those fearing Him accordingly as they become able to endure, understand and accept His teachings.

Hence it is the sublime privilege of such to stay their minds on His word, and they will be kept in "perfect peace" by reliance on Jehovah's faithfulness to His promises, though for the time being those confidential friends cannot discern how God could do so as promised.

How impressive the teaching of Dr. White's golden text is this part: "He will show them His covenant." This covenant in the Psalmist's mind, self-evidently, was the covenant Jehovah gave to the fathers, which implies all that was covenanted concerning His people, Israel; concerning the kingdom of Israel; concerning the throne of Israel; the place appointed for the planting of Israel;

concerning the sowing of Israel, concerning the branches of Israel; concerning the gathering of Israel, and concerning the destiny of Israel.

All these are things that have appeared to many faithful servants of the Lord as so obscure, so mysterious and so unfathomable even.

Nevertheless, according to the golden text in question, these are the very things that Jehovah will show those that fear Him to know His own due time. Thus it may be that all who have eyes to see and are willing to look may perceive and practically understand the marvellous fulfillment of every covenanted promise pertaining to Israel.

And so it comes about that history fulfills prophecy, thereby explaining its real meaning, while prophecy illumines history and reveals its divine philosophy.

The foregoing view of Dr. White's golden text leads to the implication that Paul enunciates as a fact that Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the Fathers. —Romans 15:10. W. T. P.

West Marlinton School.
Thursday afternoon, January 5, 1905, will be remembered by the pupils of West Marlinton public school as a very pleasant event in their school lives.

It was then Prof. John S. Moore closed the term with exercises pertinent to the occasion, consisting of poetic and prose recitations, dialogues, speeches and orations.

The little girls, Marjorie Moore, Lizzie Camden, Blanche Maupin, and the same is true of the smaller boys, Crawford Gum, Edward Curry, Charles Richardson, Reed Curry and Albert Curry.

The larger girls, Bessie Kee, Edith Gum and Ann Gum, did themselves much credit in the parts they performed. The larger boys, Woods Eubank, Earl Kee, Alva Moore and Oriel Gum, honored themselves and their teacher by the manner they acquitted themselves.

"The Old Times School," an amusing burlesque, was performed by Alva Moore as teacher, with many of the pupils just named for scholars, and for a time things were rough and lively, showing how it used to be in the old field schools.

Misses Mabel and Lura Moore entertained the audience very pleasantly by the realistic way they gossiped over "The Photograph Album," a fashionable burlesque.

Death of Dr. Rucker.
Dr. William Parks Rucker died Tuesday morning, the 3rd instant, at his home, one mile east of Lewisburg, aged 73 years, 1 month and 24 days. Prior to his death he had been confined to his house about six years, the result of an amputation of one of his legs necessitated by a diseased foot, and had retired from the practice of the law and all active business. His death seems to have been caused by a general giving away of his physical powers, which, until the amputation of his leg, had always been robust and vigorous.

Dr. Rucker was born in Lynchburg, Va., Nov. 9, 1831, and was a son Clifton Hedley and Mary Staples Rucker, both of that State. His grandfathers, Col. Ambrose Rucker and Capt. William Parks were both officers in the Revolutionary War, and through them he was connected with some of the most distinguished families in Virginia. On the 28th of October, 1852 he married Miss Margaret Scott, of Campbell county, who with four sons—H. S. Rucker, attorney-at-law, Marlinton; Judge W. W. Rucker, M. C., Keytesville, Mo.; Jas. T. Rucker, Principal of the State School for the Deaf, Dumb and Blind at Romney, and Hon. Edgar P. Rucker, late Attorney-General of the State, Welch, McDowell Co., survives him.

After graduating in medicine at Jefferson Medical College, Philadelphia, Dr. Rucker practiced his profession at Alvon, this county, and afterwards at Covington, Alleghany county, from 1855 till 1862, when he left Covington and made his way into the Federal lines and was made prisoner. He was captured by the Confederates and remained a prisoner for more than a year; was indicted in the Circuit Court of Alleghany county for treason to the State of Virginia, and while confined in prison at Fincastle made his escape, rejoined the Federal army and was commissioned Major of the 13th West Virginia Infantry and detailed on the staffs of Gens. Crook, Seigel and Fremont. He resigned near the close of the war and went into the timber, oil and coal land business. For a while after the war he lived in Nicholas, dealing in stock, then sold out his lands to the C. & O. Ry. Co., and began the practice of law, for which he had previously made some preparation. In 1870 he moved to Lewisburg, and the years 1871-'72 was Prosecuting Attorney for this county and Pocahontas. He continued successfully the practice of law here until he retired from active business as already stated. He was postmaster at Lewisburg under the administration of President Benj. Harrison.

Living in a Southern community among a people whose opinions and sympathies were strongly against him his was for many years a strenuous life, but he outlived in large measure the passions and prejudices of the time and made many friends among those he had opposed in war and in politics. His convictions were strong, and in maintaining his opinions he was always aggressive. But he was open and frank in the utterance of his views on every subject and was not particular as to the time or occasion. He had a kind heart and was a man of many generous impulses. To the minister of the gospel, his family and friends, he gave in his last illness many satisfactory evidences of a change of heart, expressed no fear of death, and felt assured that he had made his peace with God.

"Life's fitful fever over he sleeps well."

The funeral service, attended by all his sons and many friends, was held at the home yesterday afternoon and was conducted by Revs. Eugene Daniel, Geo. T. Tyler and R. L. Fultz after which the body was laid to rest in our town cemetery.—Greenbrier Independent.

Notice of Dissolution.
The firm of Beard & Ashcraft, dealers in fresh meats, Marlinton, W. Va., is this day dissolved by mutual consent. All accounts are payable to R. M. Beard, who will continue the business at the old stand.

Thanks are extended for the liberal patronage received at the hands of the public and a cordial adieu is solicited.

Given under our hands this 30th day of December, 1904.
R. M. BEARD,
G. W. ASHCRAFT,
Marlinton, W. Va.

A Bear Hunt on Gaudley.
I'll try to write a line or two
It is about a hunting crew,
They followed hard behind a bear,
Said they: "We'd like to see him fair."

"We'd surely pump him full of lead,
And leave him laying in his bed,"
As onward through the woods they creep,
Behold! old bruin lay asleep.

And one man raised his gun and shot,
He was asleep—he knew it not;
And then the rest began to shoot,
He raised his paw and scratched his snout.

Both Sams, I think, they led the charge,
The distance short, the mark was large,
They surely proved their marksmanship
And scorched the fur about his hip.

The distance was, perhaps, a yard,
They threw the lead most awfully hard,
Then bruin straightens up and runs
And left the Nimrods' smoking guns.

But now the worst is yet to write,
They all lay in the woods that night;
This seems to be a hunter's luck,
They lost the bear, but had the pluck.

They lay down there in cold and damp
Almost in sight of Gibson's camp,
Those men were almost surely lost
Amid the scurrying snow and frost.

Pulp Mill Man Dead.
Mr. James L. Luke died at his home in Luke, Md., of pneumonia, aged about forty-five. He was the superintendent and general manager of the plant of the West above the town of Westport.

The family, consisting of father and two sons, were among the most extensive manufacturers of wood pulp and paper in the country. They located the plant at what is now called Luke in 1891, and it soon became the nucleus of a pretty little village. The company also has extensive plants at Davis and Covington.

Notice of Dissolution.
The partnership heretofore existing between D. S. Hamrick and F. M. Hamrick, known as Hamrick Brothers, has been dissolved. All parties indebted to said firm are hereby notified to settle their accounts with the undersigned, who will carry on the business as blacksmith at the old stand.

Meeting of the West Virginia Saw Mill Association.

Gentlemen:
A meeting of the West Virginia Saw Mill Association will be held at Marlinton, W. Va., January 25th, 1905.

At this meeting, the allowance for weight of standards and strips used in loading lumber and logs on flat or gondola cars will be considered. Rule No. 19 of the official classification reads as follows: "An allowance of 500 lbs. weight will be made for racks on flat or gondola cars, if loaded with freight requiring their use."

Have you been getting this deduction?
Several other measures requiring legislation will be taken up. Our association has been a great benefit to us on the Greenbrier Division of the Chesapeake and Ohio, we have not made any unreasonable requirements, and we are glad to say that the requests made have been granted.

We desire all who are interested in the lumber and shipping interests of West Virginia to join with us.
To those not already affiliated we enclose an application blank and a copy of the constitution and by-laws, and extend an earnest appeal to have you meet with us at this meeting.

The fee is \$5 and the dues are 50 cents per month.
With the season's greetings, we are, yours respectfully,
The West Virginia Saw Mill Association,
K. H. STOVER,
Sec. and Treas.
Hosterman, W. Va.,
January 6th, 1905.

Wanted—Lady agent to sell groceries on salary, Good pay
J. A. Arbuckle, A. B., M. D.
Specialty,
EYE, EAR, NOSE and THROAT,
Will be in Marlinton 1st Friday, Saturday and Sunday of each month.
DR. OUTLORD'S OFFICE,
Hours, 9-1 a. m., and 3-6:30 p. m.
To the Public.

You are hereby notified not to trespass on my lands situated on the east side of Droop Mountain, adjoining the lands of Thomas F. Callison and others, by wagoning, sledging or hauling over said lands in any way, and you are further notified that the law will be strictly enforced against all parties trespassing on said lands.
W. W. BEARD.

Do you want to go into the poultry business? If so, come and see me. I have a fine location, two miles from North Marlinton; good water, good buildings, two flocks of thoroughbred chickens. Will sell cheap and on good terms. Title is perfect.
R. E. L. DORLE, Owner,
Onoto, W. Va.

TO THE PUBLIC.

Notwithstanding the fact that we have another Watch repair shop in town, and that down stairs, too, and while my opponent claims to have the best equipped shop in the State of West Virginia (a very sweeping assertion); yet I wish to emphasize these facts:

FIRST:—I am still upstairs at the same stand, ready to serve you personally.
SECOND:—My work has always given the very highest degree of satisfaction.
THIRD:—My charges are extremely reasonable.

The only question is a matter of one flight of steps, which should not be a hindrance if you really want the best work for the LEAST money.
Come and see me,
Respectfully,
G. L. EAKLE,
Watchmaker,
First National Bank Building, Second Floor.